

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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terms of advertising in this city.
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nected with the paper, may be addressed to BURR
& SMITH—post paid.

For the Christian Secretary.
Connecticut Baptist Anti-Slavery Convention.

Wednesday, June 8th, 1842.

The Connecticut Baptist Anti-Slavery Con-
vention held an adjourned meeting at the Baptist
Meeting-house in Middletown.

1st. The Convention was called to order by A.
Baskin, one of the Vice Presidents.

2d. Prayer was offered by Rev. A. D. Watrous.

3d. Appointed Rev. S. Barrows Secretary pro
tem.

4th. Voted to proceed to the choice of officers,
and appointed W. Roberts, R. Jennings and H.
Woolster, a Committee of Nomination.

5th. Brethren sympathizing with the objects
of this Convention, and wishing to be considered
members of it, are requested to give their names
to the Secretary.

6th. Heard the Report of the Committee ap-
pointed to nominate officers for the Convention.

Reported accepted and adopted as follows, viz:
Rev. A. Gregory, President.

Rev. J. Goodwin, Vice Presidents.

Rev. G. Read, Vice Presidents.

Rev. W. Roberts, Secretary.

Mr. J. W. Dimock, Treasurer.

7th. Appointed G. O. Sumner, A. D. Wat-
rous, J. B. Guild, R. Jennings, and D. Harrington
a business Committee.

8th. Heard the report of the committee ap-
pointed at the meeting of the Convention in Hartford
Nov. last, to draft an address to those of our
brethren whose slaveholders.

9th. Said report accepted and the Address adopt-
ed.

10. Voted, that the writer of the address, to-
gether with G. O. Sumner, be a committee to pre-
pare it for publication, and request its insertion
in the Christian Secretary and Christian Reflector.

11. The business committee reported a resolu-
tion which after being discussed, and somewhat
amended, was ultimately passed in the following
form, viz:

Resolved, That we approve of the recent for-
mation of the Provisional Foreign Mission Com-
mittee, at the meeting of the Baptist Anti-Slavery
Convention, held at Boston, Mass., in May last.

And considering the languishing condition of the
Foreign Mission cause, and in view of our duty to
the catholic, and our missionaries now in the field,
we recommend to all our brethren who have con-
sistently withheld their contributions from the
Baptist Board of Foreign Missions in consequence
of their connection with slavery, to make renewed
efforts to increase them through this channel.*

Remarks were made by D. Harrington, E.
Timber, and others.

12. Adjourned to the call of the President.

13. The resolution presented by business com-
mittee was again read. Rev. C. P. Grosvenor
and Rev. Robert E. Pattison, D. D., addressed
the meeting.

14. Voted to adjourn to the call of the chair.
Prayer by J. B. Guild.*

Thursday, June 9.

Meeting opened with prayer by E. Cushman.

15. Resolution again called up and discussed.

16. Adjourned to the call of the President.
Prayer by C. P. Grosvenor.

Afternoon.

Meeting opened with prayer by L. H. Wake-
man.

17. The resolution from business committee
was adopted.

18. The following resolution was then present-
ed.

Resolved, That we most cordially approve of
the doings of the American Baptist Anti-Slavery
Convention since its formation in the spring of
1840, and that we will use all laudable endeavors
to promote the objects for which that Convention
was formed. Adopted.

19. Resolved, That the Christian Secretary,
Hartford, and the Christian Reflector, Boston, be
requested to publish the doings of this body.

20. Adjourned sine die. Prayer by N. Wild-
man.

A. GREGORY, President.
S. BARROWS, Secretary.

ADDRESS
Of the Connecticut Baptist Anti-Slavery Con-
vention, to members of Baptist Churches at the South
who are holders of Slaves.

DEAR BRETHREN,—Allow us, in the spirit of
internal kindness, to address you on the great
subject which so deeply concerns every American
citizen, and especially every professed follower of
the Lord Jesus: the laws of whose kingdom when
fully regarded, would make every slave free, and
establish universal equity between man and man.

We are concerned for you, for our country, and
ourselves, as members of a government and com-
munity, where the greatest outrage upon the rights
of man, and a direct invasion of the prerogative

of God is tolerated and maintained by legislative
enactments. We are urged to the duty we now
undertake when we consider that slavery is a
crime, which, under less aggravating circum-
stances than those in which it exists in the United
States, has been recognized and reprobated by
Jehovah, and followed with severe judgments.
And we fear lest His judgments shall fall heavily
upon our guilty land for so long oppressing a por-
tion of our race. We feel that you, especially,
dear brethren, are in danger, and while we raise
the voice of warning, we would speak in love, and
assure you that we wish not to increase your dan-
ger, or add to your already grievous burdens.—
We are anxious to know, that you are, at length,
beginning to awake to the dangers of your situa-
tion, and devising means to avert the threatened
calamity. And if it be so, we hope you will not
look upon us as enemies, but as friends, desirous
of cooperating with you in every laudable effort
for the removal of so great an evil.

But if any of you should still desire to perpet-
uate this system, which robs God of his glory,
and man of his inalienable right to liberty, a boon
as precious as life itself, we must assure you that
we cannot sustain you, or share the responsibility of
continuing at your wrong doing. As we regard
justice and the rights of man,—as we desire the
confidence and respect of the Christian world; and
more than all, as we desire the favor of God, we
are constrained to renounce all fellowship with
this work of darkness, this most fruitful source of
misery and crime. And we solemnly adjure you
by all that is sacred in truth,—by the undischarg-
ed duties which you owe your bondmen,—by your
own love of liberty,—by all that is desirable in the
favor and friendship of Almighty God, to forsake
a course which you must feel to be wrong, and
make restitution to the men and women upon
whom you have imposed burdens which "you
yourself will not touch with one of your fingers."

How much better, dear brethren, to do this;
although you meet with difficulties and bear re-
proach, in a land of oppressors, on the side of
whom "there is power." Yes, it were better to
do it, even though compelled to leave your coun-
try, as some have done before you; for though
you suffer in a righteous cause, you shall meet a
rich reward. You shall have the approbation of
conscience, the approbation of all good men thro'-
out the world, and the Lord shall be on your side;
instead of curses, shall come the blessings of mil-
lions now ready to perish, falling on your heads
as an emblem of glory, and a broad shield from
reproach and shame.

But perhaps some of you may turn away from
our appeal, and say, we are not criminal in this
matter—we are not tyrants, or oppressors,—we
treat our servants well, and regret the abuses of
the system in the hands of the unprincipled and
tyrannical. That we be not misunderstood, then,
permit us to say that it is not any particular fea-
ture or abuse of this system, but the system itself,
the licensed and law-established power of one man
over another, exercising a right to dispose of him
and use him according to his own pleasure; while
he (the slave) is deprived of all right to his own
services, and of that protection to which he, as a
man, is justly entitled. We are aware that sla-
very as it exists, has many shades and degrees of
wretchedness, and we grant that there may be
considerable apparent comfort amongst those who
have kind and Christian masters, and that in many
instances they express little, if any, dissatis-
faction with their lot; and even sometimes refuse
liberty when offered. These are the tolerable,
and with many the sufferable features of slavery,
and with many, furnish an apology for its contin-
uance. But we dare not apologize for it, even
under these mitigating circumstances. In its
brightest shades, we see much that is dark, and
appalling, and dreadful. However happy your
servants may be to-day, they are held in a con-
dition which renders them liable to exchange
their comparatively comfortable state, to drink
the bitterest dregs of the cup of oppression to-
morrow. In an ungenial climate, and under the
severities imposed by cruel task-masters, they
may be compelled to drag out a brief life of mis-
ery, and leave their posterity after them, to a de-
gradation and misery more to be dreaded than a
thousand deaths. And even though they nor their
children should ever leave the plantations of their
kind masters, how appalling is the picture of a
human being—a brother man—so ignorant of lib-
erty and so destitute of a knowledge of its sweets
—so entirely blind to his own best interests, and
so unconscious of moral and parental responsibil-
ity, as to be willing to commit himself, his chil-
dren and future generations of his own blood, to
be bond-men and bond-women in unrighteous,
unremitted, unrequited, and woful servitude!

This conscience-quieting argument derived from
the contented and comparatively happy condition
of some of your servants, so far from having any
weight with us, the rather increases our desire to
place the poor wronged slave in a condition where
light can be shed upon his path. We would place
the Bible in his hand, and teach him to read its
sacred pages, that he may learn his duty, and feel
his responsibility, as an immortal being. We
cannot see how you dare to take away the key
of knowledge from those whom it is so clearly
your duty to instruct, especially when you ac-
knowledge that it is the duty of Christians to give
the Bible to the whole world.

But we think there are very few of your ser-
vants who are really contented. The facts which
are daily coming to our knowledge, convince us
that slave owners are deceived when they know
that their servants are contented. We know
it is common for them to tell their masters this
pleasing story; but we are slow to believe that
an immortal mind can be so degraded and blind-
ed as never to pant for freedom.—Your escaping
bondmen tell another story when once they have
passed over the soil, where grow the bitter fruits
of human oppression. The twelve thousand fugi-
tives in Canada tell another story, and they are
happy to convince us that the oft-repeated cry of
happiness and content is a libel upon human na-
ture. Of these escaped slaves, many are your

better-fed and better-clothed and happier ones;
and some of them servants of Christian masters.
You will not, we think, deny, that the great ma-
jority of Southern slaves are discontented and un-
happy. They are watching to embrace the first
hopeful opportunity to escape from a land of un-
paid and unwilling toil, and panting to find a rest-
ing place where the arm of unrighteous power
shall oppress them no more. Many make the at-
tempt at the hazard of their lives, and fall in the
desperate and unsuccessful effort. And permit us
to ask, dear brethren, what crime have these
men committed, that they must fly as exiles from
their country, and be pursued with a desperation
which would be cruel and unjustifiable towards a
traitor, or an assassin? And what must be that
system which makes an innocent man afraid of
his neighbor, and causes him to fly from the face
of his fellow-man as the innocent dove would fly
from the pursuing vulture. Yet this is the sys-
tem which Baptists are helping to sustain. Can
it be that the Liberty-loving Baptists are to come
in for a large share in the responsibilities of this
iniquitous system?

In view of these things, we are induced to ask,
when Christ comes, will he own us as his friends
and brethren, to whom he can say, in view of
the oppressions, the hungerings, and toils, and
imprisonments, and nakedness of the poor slave,
—"As ye have done it unto the least of these my
brethren, ye have done it unto me?"
Wonder not, dear brethren, if we use strong lan-
guage. Do not blame us, though we sympathize
with your bondmen, as bound with them. We
verily believe that our Saviour feels the bonds,
stripes, and imprisonments, inflicted on them.
We should be recreant to Him, and destitute of
Christian and human sympathy, if we did not feel.
But much as we sympathize with your bondmen,
we do not exclude you from our sympathies, nor
forget you in our prayers. And lest you should
be disposed to look upon those of your brethren
who unite with us in these friendly warnings as
the only portion of your Northern brethren who
are opposed to the Institution of slavery, we beg
to correct such misapprehension.

There are doubtless many persons among us
who do not regard slavery as a sin. But such
persons are rarely found among professors of re-
ligion, of any denomination. The almost entire
body of Northern Christians are agreed in the be-
lief of the sinfulness of slavery. Those who have
not united with abolitionists in their meetings and
societies, have not been prevented from doing so
because they differ from them in their views con-
cerning slavery. But differences of opinion on
other subjects, and the means to be used for the
removal of the evil, and prejudices of various
kinds, have prevented Northern Christians, and
even Baptists, from uniting, as a whole, in send-
ing forth their views, united with their counsels,
and exhortations to you.

But many who have never addressed you on
this subject, and who perhaps have censured oth-
ers for doing so, are as ready to condemn slavery
as we are. We might quote names, and insert
paragraphs from Baptists at the North, in proof
of this statement,—some of them, too, men who
have been forward in their expressions of sym-
pathy with you, and their condemnation of us, for
expressing our non-fellowship with those who re-
main incorrigible in their attachment to slavery;
but we forbear. And will only ask you not to be
deceived in this matter. You will not, be assur-
ed, find Baptists at the North who will rally around
you and sustain you in your injustice and oppres-
sion of your fellow men. If there are any such
among Christians of any denomination, their
numbers are few and rapidly diminishing. If
you continue to hold on in your present course,
you cannot expect that good men on either side
of the Atlantic will stand with you. You know
that Christians in the old world are against you,
and the time is near when not one of all your
brethren at the North will identify themselves
with you, or be willing to share in your vast re-
sponsibilities.

We entreat you, dear brethren, to consider the
position you occupy. Weigh well your responsi-
bilities, and remember if you are left to sink un-
der them, countenanced only by wicked men and
tyrants, we have given you warning. In this we
feel that we have discharged our duty. Perhaps it
is a thankless task—we cannot help it. We
shall continue to pray that you may be guided in
the good and the right way; and we are not with-
out hope that you will yet be found separated
from oppressors, and among the advocates of im-
partial liberty.

For the Christian Secretary.
Capital Punishment.

MR. EDITOR,—It has been shown, as believed,
that the scriptures do not authorize or sanction
capital punishment for any crime, especially under
the gospel dispensation; we proceed, therefore,
to notice another position of "E." in the Secre-
tary of 27th ult. viz: "Is not the punishment of
death the greatest preventative of crime of mur-
der." To which I answer, no. And as evidence,
let us refer to facts on record. Lepelletier in an
able report to the National Assembly of France,
in 1791, says: "The punishment of death, while
it produces a great injury to the public morals,
has no influence to arrest crime. Nothing is less
repressive in its tendency, than the simple fear of
death. Prejudice, vice, crime itself, has often the
same element in common with virtue, contempt of
death. Every nation, every caste, every profes-
sion, every individual, is susceptible of this senti-
ment. Among the Indians, the power of opinion;
among the Mussulmans, religion; among the
English, a cool calculation; among other nations,
the principles of false honor, make men brave a
certain death, or make them boldly face the dan-
ger of a possible one."

Again, Bacon says, "There is no passion in the
mind of man so weak, but it meets and masters
the fear of death; and therefore, death is no
such terrible enemy, when man hath so many at-
tendants about him that can win the combat of
him. Revenge triumphs over death; love, slights

it; grief, flies to it; fear, pre-occupies it; nay,
we read, after Othello, the emperor, had slain himself,
pity provoked many to die out of mere compas-
sion to their sovereign, "as the truest sort of fol-
lowers."

Fear of death is a principle of our nature, writes
Mr. E. G. Wakefield, (a man who had been many
years a keeper of Newgate prison,) "yet every
man is so prone to believe in his own superior
good fortune, that the cases are rare, when even
the mortally sick expect to die on that occasion.
Premature death is almost the certain consequence
of hard drinking, yet does the fear of death by it-
self, operate as a motive to sobriety? Perhaps
never. It is just so in regard to hanging for
crimes. The fear of death is counteracted by
the principle of self-love,—and hope, which may
be called forth to the extent of delusion, in nearly
every mind. These conspire to render capital
punishment wholly inefficient for the sole end of
punishment, which is to present to all a stronger
motive for abstaining from, than the ordinary
motives for committing crime. No punishment,
however mild, would be effectual if administered
by chance, and with the chance in favor of a
wrong decision; the punishment of death, so ad-
ministered, is worse than useless to society; for
while it affords numerous chances of escape, it
leads every criminal—and much more, every
would-be criminal—to expect impunity. "When
I entered Newgate," (he adds,) "I had no doubt
of the efficacy of public executions, as deterring
from crime. By degrees, I came firmly to believe
the contrary. Newgate is the very best place in
which to form an opinion on the subject; that is my
opinion, deduced from the facts of the case."

It will be admitted by all, that no man could
have a better opportunity for judging correctly
on this subject, than the keeper of Newgate, who
probably witnessed all the executions, that were
almost daily taking place there.

These quotations might be very greatly multi-
plied, but we have not room for them, and we
pass, therefore, to facts that cannot be resisted,
to show that capital punishment is by no means
the greatest preventative of crime, and therefore
not the best mode of punishment.

Pickpockets when convicted, are punished with
death in England, and yet forty arrests for this
crime have been made at one instance during the
execution of two individuals for this same offence.

An execution took place at Worcester, Mass.,
8th Dec. 1823, (as related by Mr. Rantoul, in his
report,) which was shortly afterwards followed by
a brother of the criminal, to commit the same of-
fence for which his own brother had just lost his
life.

The notorious Patty Conner, who committed
numerous murders in Delaware, and who destroy-
ed herself by poison, after her arrest, had a father
who was hung for murder, and a brother for horse
stealing.

At the execution of the notorious pirate Gibbs,
a few years ago, in New York, a witness was
present, who declared positively, that he had actually
seen him hung on a former occasion, for the same
crime, at some port in South America. He in-
sisted that he recognised him beyond the possi-
bility of mistake, by certain peculiar marks of
identity; and when we consider the not unfre-
quent cases which have occurred of resuscitation
after hanging—(a physician now in New York,
states, that he has, in the course of his life, taken
part in three such cases)—The story is not in-
credible.*

The case of Peter Robinson, for the horrid mur-
der of Mr. Suydam, in New Jersey, is doubtless
fresh in the memory of all your readers. After
the verdict of guilty—he smiled as usual to the
crowd, and said to the sheriff, "remember you
must share the fees with me that you get for hang-
ing me." This hardened indifference and con-
tempt of death, continued to the last moment.
When handcuffed and locked up in his cell he
said to the jailer—"As I am a carpenter, I think
I ought to be employed to help build my own gal-
lows, and I could make my own coffin, and give
my wife the money." Again he said, "I solemnly
believe I shall burst out a laughing under the
gallows. Oh, if they would only let me have a
big field to be hung in, and a band of music, I'd
ask no more." On another occasion, when asked
how he thought he should feel in his last mo-
ments? "I have always felt the same, my feel-
ings haven't changed, and they won't change; for
I can't realize any thing so dreadful about dying,
only I should like to have a band of music, a big
field, and 20,000 spectators. I hope," (he said
on one occasion,) "that the sheriff won't tickle
me with that rope; if he does, I shall be sure to
laugh. I hope he'll grease the rope, so that it'll
come well down under my ear, and then put a
56 under, on to my feet, and so pull my head off
at a jerk." On being asked whether he did not
feel sorry he had killed Mr. Suydam, "yes," he
answered carelessly, "but not on my own ac-
count, nor on his, but I feel sorry for my wife
and children." His remarks regarding his future
state, are too dreadful to record here—made with
the same relentless levity as he manifested on all
other occasions.

The case of Landings, who was hung Dec. 29,
1840, in Albany, for murder, and had himself
witnessed an execution, it is said, did not sym-
pathize at all with the efforts made to save his life.
"He preferred the execution of his sentence to a
remission of it, and only wished to have it over,
the sooner the better." On another occasion, he
remarked to those who were endeavoring to pro-
cure a commutation, "that he preferred to be
hung to a seven years imprisonment."

Thomas, whose sentence was commuted, after
stabbing Greenman, when it was suggested that
he might recover, replied, "he wished he had
killed him—he wished he were in Greenman's
place, he had rather be in Greenman's place than
his own—that he had rather be hung than go to
the State prison."

Laregel, (another convict,) in that State, hung
*See Mr. O'Sullivan's Report, page 65. I quote freely
from this valuable Report, because it has probably fallen
under the notice of but few individuals in Connecticut.

Feb. 12, 1830, made his own confession, on which
alone, he was hung, though positively assured he
had no favor to expect in so doing.

Freeman made an attempt to cut his own throat
after he had murdered his wife, (hung Nov. 19,
1840). The frequency of such suicides shows
that death has no terrors to such offenders.

Cook, (hung Dec. 18, 1840,) in his confession,
said, "on hearing her" (i. e. the wife of his em-
ployer) "utter these words; I at once judged it
better to be hung than imprisoned, and determined
to kill her."

These examples are only a few that have oc-
curred recently, almost in our neighborhood, New
York State.

A great multitude of instances, more remote,
might be adduced to show that imprisonment for
life has far, far more terrors for such thoughtless,
heedless criminal wretches as are condemned for
murder, than immediate execution. To most
criminals, the latter has no terrors at all. Being
hardened in sin, their views and feelings are
totally different from those entertained by moral
and unoffending citizens. But solitary confine-
ment at hard labor, with proper mental instruc-
tion, and the reading of God's blessed word may,
through grace, subdue the stoutest heart, and fit
it for a better world.

Almost endless testimony might be adduced to
show that public executions are productive of the
same crime.

One of the jury that convicted Dr. Dodd, (well
known to have been executed for forgery,) was
himself tried in the same court,—hung on the
same gallows, for the same offence, within two
years afterwards.

Fauntleroy, (the great banker, whose history
is well known to your readers,) executed for for-
gery, said, "the idea of committing it, first entered
his mind, while returning from an execution he
had that morning accidentally witnessed at New-
gate."

Another man of great mental powers, and
superior education, assured Mr. E. G. Wakefield,
the keeper of Newgate, that the first idea of com-
mitting forgery, occurred to him while witnessing
the execution of the above named Fauntleroy.
Here we have a regular succession of the same
crime, committed by the very persons for whose
good the executions were intended, and had not
the first execution occurred, the lives of the others
would probably have been spared to old age and
usefulness. Hence murder or death, as a pun-
ishment, begets murder in a triple ratio.

It has been so often found that public execu-
tions, so far from deterring from crimes, increase
them, sometimes to fifty fold, that they are now
made private, in the rear of the prison; this very
fact, speaks volumes.* Of 167 convicts in suc-
cession, under sentence of death, in England, it
was found by Mr. Roberts, that 164 had attended
public executions. But I have already swelled
this article beyond my intentions, and will only
add that, in Tuscany, while there were no capital
punishments, there were but four murders in 25
years, while in Rome, where death was the pen-
alty, there were twelve times that number in a
single year. The habits and manners of the
people of these places, are said to be precisely
the same. In England, where hanging for crime
is almost universal, it is said, that in the last 14
years, crimes have more than doubled, that is 24
to 10! Yours, &c. PHILIPS.

*See New York Report, page 80.

EXCITEMENT.—Good people are often excited
by the Spirit of the Lord. But after all, pure
religion exhibits itself in a holy deportment, a be-
nevolent life, and not in temporary excitements.
People may be excited in a religious meeting, and
may think this is the mighty power of God, though
they live carelessly from day to day. Be not de-
ceived. Obedience, love, and not excitement
constitute true religion.—Oberlin Egan.

THE HOLINESS OF GOD.—What an awful idea
of God have we in the death of Jesus! The ven-
geance of God was centered in the bosom of his
Son: what an awful consideration this is to the
sinner, who is committing the worst of all suicides,
the suicide of his immortal soul! "Have I," the
Lord might say to such, "wreaked the fury of my
vengeance on my own Son, and shall you without
repentance escape, you will continue in open re-
bellion against me?" Salvation and holiness are
synonymous.—Howells.

How noble is the triumph of the Christian.
Although exposed to manifold difficulties, and
persecuted by powerful and dangerous enemies,
yet he knows he is safe; yes, even though death
is before him, and he fall a martyr to truth, he
can still rejoice.

Socrates, when unrighteously persecuted to
death, said of his enemies, with a courage becom-
ing the heart of a Christian, "They may kill me
but they cannot hurt me." So the Christian may
truly say; for nothing can eventually injure him;
for his life is hid with Christ in God.

RHODE ISLAND BAPTIST STATE CONVENTION.
—From the seventeenth report of this body, we
learn that the receipts into the treasury were
\$3705 57, of which \$1170 was for missionary
operations in the State, \$2535 57 for general
missionary operations.

A WORD IN SEASON.—A company of near
friends dining together one Sabbath day, one that
was at the table, to prevent impertinent discourse,
said that it was a question whether they should
all go to heaven or no, which struck them all in-
to a damp, and caused every one to enter into a
serious consideration with themselves; one thought
if any of this company go to hell, it must be I;
and another, and another, and indeed so thought
almost every one present, as well servants that
waited, as those that sat at the table, as it was af-
terwards acknowledged, and through the mercy
and blessing of God, this speech so wrought upon
the spirits of most of them, that it proved the
first instrumental means of their conversion.—
Brooks.

For the Christian Secretary.

Capital Punishment.

MR. EDITOR.—I have not at present much time or disposition for newspaper discussion, but some comments by my friend "Philos" on a recent article of mine upon the above subject, does doubtless require some notice at my hands.

In the remarks that I shall make I shall consider his suggestions and arguments, not so much perhaps in the order in which they are written, as in that which shall seem to me most natural and convenient.

1st. I know not that it is necessary for me to observe further upon the case of Cain and the antediluvians. I have no disposition certainly to contend that the law of capital punishment given by God to Noah was binding sixteen hundred years before it was enacted. Perhaps there was no law of capital punishment for the antediluvians. The record we have, in the Bible, of that remote period, is exceedingly brief, being little more than a genealogy, and a very short, yet impressive notice of the exceeding wickedness of those people. What revealed laws, and what penalties they had we do not know; and as I remarked before, it might have consisted with the Divine mind, to "suffer them to walk in their own ways" (see Acts xiv: 16) and thus to exhibit before the Universe an affecting proof of the extent and turpitude of human depravity, and also of the necessity of civil government and civil penalties, and especially of the punishment of death. Mr. Henry, the commentator, says (on Gen. ix: 6) "Before the flood, as it should seem by the story of Cain, God took the punishment of murder into his own hands; but now he committed it to men."

2d. On the command of God to Noah (Gen. ix: 6)—the first institution on record of capital punishment—"Whoso sheddeth man's blood by man shall his blood be shed," &c. "Philos" acquaintance with the sacred scriptures, here saves him from the blunder which nearly all his coadjutors have fallen into, viz. that of considering this command a Jewish or Mosaic institution. "Philos" however meets it, unless I quite mistake, in a manner little more satisfactory than his predecessors alluded to.

To notice his explanation in his first piece, for it is diverse and discordant in the two, he tells us that "It has long been the decided opinion of many pious, estimable, and learned men, that this was a prediction, rather than a law; that the language is simply this; 'such will be the depravity and folly of man that murder in every age shall beget murder.'" I confess, Mr. Editor, it is news to me, that "many pious, estimable, and learned men," have long been of the opinion referred to. Who are they? "Philos" does not condescend to inform us, farther than to refer us (and which he says is sufficient proof,) to the "Memoirs of the Literary and Philosophical Society of Manchester" and "Dr. Rush's Essays." I have looked at those fathers in Commentary, Henry, Scott, and Adam Clark, also at those in the Comprehensive Commentary, and not one of them intimates such an opinion as the above. All of them understand the passage as a law or command that the murderer should be put to death by man, nor does one of them take notice of any one else, holding it as a prediction.

The idea of its being a prediction seems to me quite inconsistent with the connection: verses 5th and 6th read "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Observe, "your blood of your lives will I require;—at the hand of man: at the hand of every man's brother. (Brother i. e. any other man, Ainsworth,) will I require the life of man." Then follows the way in which Jehovah would require it, viz.—"by man shall his blood be shed"—and the reason, "for in the image of God made he man." This reason is of force on the supposition of the first part of the verse being a command, for, as Mr. Scott justly remarks, "It is the most daring act of rebellion against God to assault his visible image on earth, and destroy the life he communicated." But the reason is of neither force nor meaning, on the supposition of prediction in the previous part, as claimed by "Philos."

To conclude this part of the subject, were we to take the same liberty with other parts of the scripture which "Philos" takes with this, where should we be led? I might say that the law of the ten commandments, was merely prophecy, without any expression of the Divine pleasure on the subjects on which they treat. The same mood and tense is used in the commandments as in the phrase "by man shall his blood be shed." I might say that the first commandment "Thou shalt have no other gods before me" was merely prophecy, not injunction, and barely meant that the Jews should not on the whole be an idolatrous people, but worshippers of the true God. Should it be replied that this cannot be, because in this sense the passage was not fulfilled, I might still reply, "as nearly fulfilled as has been the passage 'whoso sheddeth man's blood by man' &c. since has escaped without the shedding of human blood. Still more in point, I might say, that the penalties more strictly Levitical, named in Exodus 21 chap. and on, against murder, stealing, whether of men or property, witchcraft, &c. were mere prophecy, statements of results which would ensue, without one single expression of the Divine mind on the subject. Ah I might go through the Bible, old Testament and new, and find five hundred injunctions, which had I temerity of "Philos," "pious, estimable, and learned men" I would explain away and expunge by saying that they are mere "prediction."

In "Philos" second piece he gives, as intimated above, a second criticism on this passage, and whether it were that he had forgotten his first explanation, or had become dissatisfied with it, the second is quite diverse from the first, and, as it seems to me, quite inconsistent, not to say irreconcilable, with it. I will not weary your readers by following him through the whole of this second criticism; suffice it to say, that the result to which he arrives, after quoting Michal, &c. is that the passage should read "Whoso ever sheds man's blood by man shall his blood be shed." And the reason he gives for changing the gender of the pronoun his and making it is, is, that there is no neuter gender in Hebrew: therefore he takes the liberty to turn the pronoun into neuter in English,

taking it for granted it should seem, that the original inspired writer would have made it neuter if Hebrew language had admitted of it! En passant, I may remark here upon a suggestion of his, on which however he seems not to lay much stress, that the phrase "by man shall his blood be shed," "may be translated," "by man may its blood be shed." It may be thus translated, undoubtedly, but not with any propriety—ekchuthesetai (Septuagint) is indicative mood, 1st future tense, and means shall be shed—can with no propriety be rendered may be shed, which is potential mood.

But to return, and to give my worthy antagonist all the benefit he can derive from his hypercriticism. Let him have it "Whosoever sheddeth man's blood, by man shall its blood be shed." Supposing that the "whatsoever" which "sheddeth man's blood" is a man, a human being—then "by man shall its blood be shed." We come to the same result—he derives little or no aid from this criticism.

"Philos" must pardon me—I mean nothing unbrotherly. Sound Biblical criticism should be encouraged, undoubtedly, but garbled, distorted, criticism should not be. It is exceedingly disingenuous, as taking advantage of the common reader, and may become a wresting of the scriptures, perilous alike to him who writes it and him who reads it.

After disposing of this command to Noah in the manner we have seen, would the reader be prepared to find "Philos" closing up this branch of the subject, in his second article, by gravely saying, "We see therefore that there is no precept or example, anterior to the law of Moses, that man should be put to death for any crime?"

My subject is so diffuse, that I find it difficult to avoid being so, but it seems to me very pertinent to ask "Philos," in this place, Whence comes it that nearly or quite all nations, civilized and savage, and in all ages, punish the murderer with death? "Where did they get that law?" Did it come down to them by tradition from Noah? Or is it the result of a natural sense of justice, implanted in their minds by the great God of Nature? Can you account for it otherwise than on one of these two suppositions?

3d. "P's" argument against capital punishment from the command, "Thou shalt not kill" may seem to him to be of strength, but I confess that to me it seems "weaker than a bruised reed." His argument is that here is an express and unqualified prohibition against the taking of human life, by man, under any circumstances. But my dear sir, this very people, the Jews, to whom this sixth commandment was especially given, were to "kill" in the way of punishment, according to your own showing, for causes very numerous. Twenty-one offences you have named to us for which they were commanded to "kill" the offender by the same God who had given them the sixth commandment. The instances in which by God's express command they made war against foreigners, or recusants of their own nation, and took human life, are almost innumerable. How exceedingly strange, then, that in view of such facts, the sixth commandment should be urged by "P." (as it has sometimes been done by others) as an absolute and unqualified interdiction of the taking of human life under any circumstances, by human beings.

Were it necessary to add further under this head, I might say, the sixth commandment is no more imperative and unqualified than the eighth—"Thou shalt not steal." Now, upon "P's" principles of interpretation and reasoning, I would say, "here is an absolute Divine prohibition against the taking of a man's goods in the way of fine or penalty, on any account whatsoever." And should any one see fit to point me to the numerous inflictions, in the way of pecuniary penalty, enjoined by Jehovah to the same people to whom he had given the sixth commandment, I would break forth in the glowing language of my brother "P." and say "Thou shalt not steal" stands before the Government in letters of fire that know no quenching."

The remainder of the subject must be omitted till next week.

CORRESPONDENT.

For the Christian Secretary.
Why do Churches Languish?

Is a question well deserving an answer, but in order to reply to it, it is necessary first to remark some of the indications of declension perceptible.

When church members receive with eagerness and avidity, new doctrines, and assist in their promulgation it may with truth be remarked, that that church is rapidly approaching a period of decline. For instance, brother E. has imbibed new and peculiar views respecting prayer and the agency of the Holy Spirit. He embraces every favorable opportunity to advance his opinions, he is a popular man and influential in the church and in community, consequently they are received with avidity, and thus disunion and want of harmony are introduced into the church.

Another indication is, when there is a lackness of attention to church appointments, and this is a legitimate effect of disunion. Where discord is prevalent it is not surprising that appointments should be disregarded. A third indication, where members refuse to bear their share of the burden. "O the burden of the Lord, the burden of the Lord!" they cry. Brother C. complains of inability. I cannot, he says, procure a comfortable subsistence for my family, therefore I can contribute nothing to release the church from her embarrassments. Dear A. says that he is unreasonably as "sed" therefore he considers himself perfectly excusable, if he attends another congregation where he will not be subjected to such unpardonable injuries. Thus one after another follows his example, until the congregation is vastly diminished, or wholly extinct, and the minister at last finds himself compelled to preach to the walls and empty pews, to remain at home, or with his brethren attend some other congregation.

We might go on and swell the catalogue of causes and indications to an infinite extent, and still we should find that languishing in churches arises chiefly from disunion. Then does any one inquire why do churches languish? A ready answer might be obtained from this question, "why are they disunited?" This last question may be worthy of another article which I design to give at some future time.

R.
The Richmond Religious Herald, states that on Lord's day, 5th inst., twelve were added by baptism to the First Church in Richmond.

THE SABBATH.—An effort is making in the British Parliament, to prevent the use of railways on the Lord's day, except in cases of charity or necessity. Mr. Plumtree, the representative of the Wesleyan body in the House of Commons, and a man highly esteemed by the religious public has given notice that he shall propose an act to this effect. It is to be hoped that success will crown the effort. It is absurd to expect, and even to require temperance, civility and honorable conduct from conductors, enginemen and servants, when they are compelled by their employers to violate the law of heaven in relation to the Sabbath, and are cut off from the privileges of a "day of rest," a day set apart by God, in the original institution of society for the intellectual and moral improvement of man.

THE SABBATH.—It is worthy of special note, that the terrible catastrophe which occurred on the Versailles rail road, (France,) recently, destroying 150 lives, took place on the Sabbath, and on an excursion of pleasure.

THE SABBATH HONORED.—The principal merchant tailors and clothiers in New York, (120 firms) have given notice in several of the daily papers, that from and after date, their stores will be entirely closed to all business (either selling or delivering goods) on Sunday morning.—Boston Recorder.

"I will think of it."

This was a reply of a sinner to an earnest appeal to give himself up at once to the service of God. Well, it was better that he should think of it, than not to think of it; but the manner of the reply awakened a serious train of thought. He was urged to immediate obedience to God. He would think of it. That is, he would look the matter over and consider whether he would obey or not. He would think of it, as though it was a proposition from some neighbor of no very great importance, or at least one not requiring any thing like immediate attention.

"He would think of it." Suppose the mandate from the eternal throne falls on the ear of Gabriel, "Go carry this message to yonder distant world." He would think of it! What does that mean? How would such a response strike the witnessing angels! He does not instantly spread his wings and fly to execute the commission; but he would think of it. How would the occupant of the throne regard this? Would not the fact of an instant's hesitation proclaim Gabriel a fallen spirit?

That sinner, pressed with the claims of God to his instant love and obedience, will think of it. And what is true while he is only thinking of those claims! What is his standing in the sight of God? What is his character as that eye, which is as a flame of fire, looks upon it! While he is thinking he is neither loving nor obeying. He is only giving some attention to the matter as he has leisure! Who can doubt his danger!—Boston Recorder.

REVIVALS.

Revival in Woonsocket.

WOONSOCKET, R. I. June 13, 1842.

To the Editor of the Christian Watchman.

DEAR SIR:—Whilst almost every Baptist Church in the vicinity is reporting its revival, we would not be unmindful of the mercies bestowed upon us. One year since and we were sunk in despondency and discouragement. Supineness and lethargy reigned in the church which for some months had been destitute of a pastor, whilst error and wickedness stalked with unblushing front through our village, which like the city of the poet, had been regarded as the "head quarters of sin." At the time Rev. G. N. Waitt, of Sharon, who had been invited to the pastoral care of the church commenced his labors amongst us confident that prophecy upon the slain in this valley of vision was not to be in vain. Nor was it. Attention was given to the word and "faith came by hearing." A few cases of conversion strengthened faith and called forth prayer, but for months he labored almost single handed and alone.—Nothing like a general revival of religion having been known in the place, most of the church were indifferent to, or stood aloof from, the means by which revivals are promoted. Prejudice at length gave way—the church began to feel responsibility in relation to their own souls and those around—confessions were made—prayer was offered and the cloud of mercy which had long hovered over us, rested in a heaven pervading influence in our midst. God was here of a truth. Sinners were daily, almost hourly, submitting their hearts to him. No extraordinary instrumentality has been requisite.

The word preached in scriptural plainness, prayer, exhortation, particularly of the newly converted, personal conversation, together with the decisions of an inquirer's seat, were means acknowledged by the Spirit's power. Twelve times during the year have the banks of our Jordan been pressed by the feet of willing converts—last month 32 thus publicly owned their Lord—during the year 74, and others are waiting.

Many backsliders have been reclaimed and returned with confession, again to subscribe themselves to the Lord. Accessions by letter, experience and restoration 25, in all 99. We deeply deplore that political excitement has diverted thought and called the mind from God: yet we give thanks that he has not entirely withdrawn his presence from the sinner—there are yet cases of enquiry and we are encouraged to pray and hope that the stout-hearted and far from righteousness, may be gathered in. In reviewing the past, we can but exclaim, "What hath God wrought!" to his name be the glory.

Revival in Paterson, N. J.

To the Editor of the Christian Watchman.

BRO. CROWELL.—The readers of your paper may be glad to hear what the Lord has been doing for his people in Paterson. For the power and progress of truth in converting men to the christian faith will ever be matter of interest and encouragement to the friends of Zion, so long as "the redemption of the soul is precious."

The Baptists have now two churches in Paterson. In the first where Br. Young is the pastor, there has been, during the past winter and spring, a very pleasant revival, and a large number have

been received to the communion. The second church is under the pastoral care of Br. William Leach, formerly of Newton, Mass. When Br. Leach first settled with this church, a little more than a year ago, there were only sixty members. But the word has been faithfully preached, and God has blessed his own truth, to the shame of the infidel, and the enlargement of his church. The attention of the careless sinner has been arrested, the understanding of the thoughtful has been enlightened, and to the broken-hearted have been ministered the healing mercies of pardon and reconciliation. Persons of every class and condition in society, from the child to the veteran, from the cottage to the palace, have shared in the blessings of this precious harvest. Besides those who have been added to the first Baptist, and a considerable number that have been received into the churches of other denominations, about sixty converts have been baptized into the fellowship of the Second Baptist Church.

Thus God is magnifying the riches of his grace in the salvation of sinners, and crowning his people with loving kindness and tender mercies. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Revival in Middleborough.

MIDDLEBOROUGH, Mass., June 7, 1842.

To the Editor of the Christian Watchman.

DEAR BROTHER,—As I could be present but little at the meetings in Boston when accounts were given of revivals in the different churches, I venture now to mention some facts which have occurred with us of late.

In the month of February, a few individuals in the church were very much stirred up to labor and to pray for a revival of the work of the Lord amongst us. Additional meetings were appointed, and were well attended. Some of the members expressed a firm belief that God was coming to do a great work in this place. There began to be a call for meetings for prayer and exhortation, every evening in the week. Days of fasting and prayer were observed with the most happy results. Christians confessed their backslidings and seemed to make a hearty consecration of soul, body and spirit unto God to labor for his glory, and for the conversion of sinners.

About the 20th of March, bro. GEO. J. CARLETON, who had been preaching with great success a few weeks at Kingston, came and preached about a week with us, and his labors were attended with the special blessing of the Holy Spirit. In two or three days as many as sixty or eighty manifested a desire that Christians would pray for their conversion to God. Our meetings were continued with unabating interest for several weeks, being assisted by several ministering brethren in the vicinity, Baptist, Congregational and Methodist, and also by bro. Joseph B. Breed, late of Norfolk, Virginia.

For two weeks after the first conversions we would hear of two, four or six a day, and of some rejoicing in Christ of whose awakening to a sense of their guilt we had not heard. The people flocked in from towns around and our large house of worship was filled every evening, for many evenings in succession though the weather much of the time was very unfavorable. Great solemnity rested on the minds of the whole community. Every species of opposition was silenced, for God came down in his glory to hear the prayers of his children, to fill their hearts with his love, and to convert souls to himself.

Men of different characters, both vicious and of unexceptionable morality, were among the converts. Those, also, formerly advocates of Universalism and of the doctrines of Swedenborg were among the number, all uniting together now in the same mind and in the same judgment to honor the Saviour and his truth. More than 80 are supposed to have been the subjects of the work of God's grace in connection with these labors, and some interesting cases have occurred within a few days.

The number baptized is yet only twenty-six, though others have been received by the church, and several more we expect will put on Christ in this ordinance the next Lord's day. Never have we seen such instances of Christians being "filled with faith and with the Holy Spirit," as in this revival. Persons of calm and even temperament have been filled to the overflowing of the heart with the most exquisite joy, unspeakable and full of glory. Personal, voluntary efforts of Christians and of young converts in prayer, exhortation and conversation were greatly blessed.

There is yet a spirit of prayer and of brotherly love in the church, that is very animating and encouraging, though not as much so as a few weeks since, but we are hoping the blessed Spirit will yet abide with us and perform the work on other hearts which is essential to eternal life. Many more particulars I want to state but my time is limited and I fear I should intrude too much on your crowded columns. The work is the Lord's, it is marvellous in our eyes, and to his name be all the glory. Truly yours, E. N.

P. S.—Since the work commenced with us it has appeared also in great power in the Third Church in this town, under bro. Milne, several conversions have occurred in the First under bro. Hall, and now in Raynham, bro. E. Briggs Pastor, where more than 30 are as new born babes rejoicing in Christ.

We learn that there is a powerful work of grace in progress in Scituate, Ms., at the present time. About fifty have been added to the Baptist Church, and about the same number to the Methodist.

In Hingham the revival continues. Twenty-eight have been added to the Baptist Church.

Berkshire Association.

The following letter was handed to us by the late Secretary of the Massachusetts Baptist Convention:

NORTH ADAMS, May 16, 1842.

MY DEAR BRO. TRAIN.—Agreeable with your request I will give you a brief statement of the spiritual condition of the Berkshire Association as far as I have the means. We have only 13 Churches in this Association, a greater part of which are very small. The whole number of church members on our Minutes for 1841 was 829, being 109 gain from 1840. In 1841 only 31 were added by baptism. Since our last Association God has greatly blessed us in common with other parts of our Commonwealth. I have bat-

tized 23, being fruits of a revival among us, and more will unite with us soon. The church at the South Village has received 9 by baptism—Pittsfield church 31—Tyringham and Windsor churches have been greatly refreshed; about 50 in each have indulged hopes, but how many have professed Christ I cannot say. Over one half of these associated churches have been blessed recently with refreshings from on high.—Ch. Watchman.

RICHMOND.—We learn from the Richmond Christian Advocate, that the accessions to the Methodist churches in this city, during the present revival, number 174. To the Shockoe Hill church 116, to Trinity 58.

To the First Presbyterian church, 9 were added on profession last Lord's day; making in addition to this church since the commencement of the revival of more than 100 communicants.

Elder E. L. Magoon baptized 5 on Lord's day. We stated last week that Elder Jeter baptized 12 persons on the preceding Lord's day; it ought to have been 10.—Rel. Herald, June 16.

CHURCH CONSTITUTED.—We learn from the Religious Herald, that a Baptist Church consisting of twenty members was constituted at Versailles, Ky., April 20.

Christian Secretary.

HARTFORD, JUNE 21, 1842.

ISMS—Unitarianism, while it denies the doctrine of atonement, and predicates forgiveness of sins, and the cleansing of the conscience upon the exercising of "sincere regret, sorrow, and repentance, with a strong desire never to do so again," denies the fundamental doctrine of the reformation, viz:—"Free justification by the righteousness of Christ, secured by faith without works," and effectually closes up the fountain opened in the Gospel for "the house of David to wash in for sin an uncleanness." "Sincere regret, sorrow, and repentance, with a strong desire never to do so again," if evangelical, are the fruits of the Spirit produced in the heart of the penitent, by a believing view of Christ crucified as the end of the law for righteousness to a guilty, helpless sinner; but this "penitence" is not the meritorious cause of the sinner's justification, nor will it, of itself, ever take away the guilt and pollution of sin, or produce peace of conscience. Sentiments such as we describe above, are inculcated in some of our school books, and these books should be well examined by those who have the care of youth.

Romanism, while it asserts the doctrine of baptismal regeneration, the merit of good works (as called) and purification from sin in the fires of purgatory, also denies the cardinal doctrine of the Gospel, viz: "Mercy to unrighteousness, or a full and free pardon for sin, as alone secured by the application of the blood of Christ." "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." "The blood of Jesus Christ his Son, cleanseth us from all sin."

Campbellism, while it claims that water baptism is necessary to remission of sins, also throws us back in the shade, the doctrine of faith in the blood of Christ, and preaches altogether another gospel than that we have received from Christ and his apostles.

Mormonism, while it teaches the inspiration of Joe Smith, and the Divine authority of the Book of Mormon, and claims faith in this testimony in order to salvation, of necessity, denies the great doctrine of justification by faith in the blood of Christ. In short, every ism that lays any other foundation than that is laid, which is Jesus Christ, and him crucified, as the meritorious cause of the sinner's justification before God, or that pretends to open any other door of hope to a guilty soul but faith in the atoning sacrifice of Jesus—rob God of his honor, Christ of his glory, and the Holy Ghost of his truth, and represents the Spirit of Truth as testifying to a falsehood, when he takes of the things of Jesus, and manifests them in the soul of the convinced sinner.

These isms, and many more, are abroad in the world, and men of all grades of intellect are zealous in their propagation. It therefore becomes the humble disciples of Christ to beware, lest, as the serpent beguiled Eve, they be beguiled through his subtlety.

A CONTRAST.—Dr. Pattison, Secretary of the Am. Bap. Foreign Board, says, there are "300,000 intelligent and efficient Baptists, who have a stated ministry, and are associated working Baptists. This is just about the number of the pastors of the American Board of Commissioners for Foreign Missions; and they have raised the past year above \$250,000 by ordinary effort, and by a little extra effort have made up the sum of about \$300,000; while we by ordinary and extraordinary efforts have raised only about \$50,000. But there are not more wealth, and talent, and piety among the patrons of the A. B. C. F. M. No—says Dr. P.—"We do not bring our energies to bear on this object. I asked a Baptist minister in the ministry not long since, 'How much do your people give to missions?' He replied, 'sixty dollars.' And how much do your Congregationalist neighbors give?' 'O,' he said \$200 and over. 'And yet his church was a quarter larger, had a quarter more wealth, and his congregation double the wealth of the other, and more than all, he was the able minister of the two.'"

We quote this—not for the purpose of exulting over our Baptist brethren—God forbid—but for the purpose of directing attention to the "cause of the difference"—the Baptists "do not bring their energies to bear on this object." Query—what is the object on which they bring their energies to bear.—Boston Recorder.

With regard to the question at the close of the above paragraph, we have only to say, if the edi-

meant to insinuate that the Baptists bring their energies to bear upon the subject of baptism more than any other object, we think he is mistaken. We believe that there has been much more said and written against immersion, than there has been in favor of it.

But the statement of Dr. Pattison is what we wish more particularly to direct the attention of our readers to. Out of the 6 or 700,000 Baptists in the United States, the Dr. estimates 300,000 as working Baptists. This is probably a pretty correct estimate, and we have no good reason to offer why, as a denomination, believing in the importance of missions as heartily as the Congregationalists, or any other body of Christians, we should be so deficient in our contributions to carry forward the enterprise. That much more should be done, we think no one will deny; and the question naturally arises, how shall this be accomplished? We answer, let a systematic effort be made in every church, to raise within the ensuing year, a sum equal to one dollar for each member. We think this might easily be done, were the churches to commence the work in earnest. A single dollar in a year is a small sum, and might be raised without difficulty. If we recollect right, it was stated at the Convention, by one of the delegates from New Haven, that the Sabbath school scholars connected with the Baptist church in that city, had contributed the sum of forty dollars the past year, by penny collections. Let a united and systematic effort be made, and instead of some 3 or 4000 dollars, the next annual Report of the Treasurer will show that 12000 dollars has been raised in Connecticut alone.

CONGREGATION.—A disposition to finish the business before the present Congress appears to evince itself. Within the past week two important Bills have passed the House. The Revenue bill, recognizing a Protective Tariff, has been adopted by a handsome majority. What the fate of this bill will be in the Senate cannot at present be determined. It is confidently asserted by many that the President will not sign it, should it pass the Senate, unless the Distribution Act is repealed. The other is the Apportionment bill.—This bill has caused a protracted discussion in Congress. The Senate fixed the ratio of representation at 70,680, while the House contended for 30,170. Contrary to expectation, the House has agreed to the ratio fixed upon by the Senate, viz: 70,680; this will reduce the number of members from 242, to 223, a number sufficiently large, we should think. Connecticut will hereafter be entitled to only four representatives, instead of six.

EPISCOPACY IN CONNECTICUT.—From the annual Address of the Rev. Bishop Brownell, we learn the Rite of Confirmation has been administered by him to 630 persons during the past year. Five have been admitted to the order of Deacons, and the same number to the Priesthood. New churches have been built and consecrated in Norwalk, Poquatuck, Hartford, and Greenwich. The corner stone of a new church was laid in Stamford and another in Derby, in the month of May last. We should infer from the address, that the Episcopal church is in a flourishing condition.

CAPITAL PUNISHMENT.—The discussion of this question bids fair to become somewhat protracted. The importance of the subject will be a sufficient apology for devoting a portion of our paper to a candid investigation of it. Our correspondent "Philos," it will be seen, has no less than three antagonists to contend with. Where so many writers are engaged in the discussion of a single question, we trust they will see the necessity of studying brevity as much as possible.

The Trustees of the United Society of Shakers at Enfield, have given notice that there will be public meetings held in that Society, during the present season. This notice is given, we presume, in consequence of the numerous visitors who are in the habit of "riding out" to the Shaker village on Sunday during the summer months.

AFRICA.—Intelligence from Sierra Leone has been received up to the 20th of April. A location for the establishment of a mission had not been agreed upon. Mr. Steele in company with Cinque had returned from an exploring expedition of about twenty days, but were unable to find a spot suitable for the purpose. After his return, Mr. Green was attacked with the fever, which continued about three weeks, but at the end of which he was convalescent. Mr. Raymond had taken a farm at York, near Sierra Leone, where a part of Mendians were occupied with agriculture and study.

The June number of the Missionary Magazine has just come to hand. The publication has been delayed a few weeks, for the purpose of publishing the proceedings of the Annual Meeting of the Board, which was held in New York in April last. The proceedings of the Board, together with the Annual Report, comprise the contents of the present number.

Several communications are unavoidably laid over till next week.

APPOLO: or direction to persons just commencing a religious life.

GROWTH IN GRACE: or the young Professor directed how to attain eminent piety. From the writings of Jonathan Edwards, and John Angell

THE GOLDEN CENSER: or a visit to the house of prayer. From the writings of the Rev. John Harris, D. D.

These little books contain 32 pages each and are handsomely printed, with gilt edges, and a printed cover. Of the character of the books the authors names will be a sufficient index. The price, which we believe is only 64 cents, will enable every one who chooses, to purchase. They are valuable for presents to persons just commencing a religious life. Published by Gould, Kendall & Lincoln. For sale by J. Paine, successor to Spalding and Storrs.

THE BIBLE AND THE CLOSET; or how we may read the Scriptures with the most spiritual profit, by Rev. Thomas Watson. And Secret Prayer successfully managed, by Rev. Samuel Lee. Edited by John Oertzen Choules. Boston: Gould, Kendall & Lincoln.

This is the first of a series of books from the writings of the Non-conformists who were ejected in the year 1662, which the publishers design to bring out in close succession. The writings of the Non-conformists are less familiar with the religious world than they deserve to be. The work before us is printed in a beautiful style, but the contents are far richer than the exterior. A short biography of the authors accompanies the book, together with a commendatory letter from the Rev. Mr. Kirk. Every Christian should be more familiar with "The Bible and the Closet."

For sale by J. Paine, successor to Spalding & Storrs.

CONTENTS OF THE BAPTIST MEMORIAL FOR JUNE 1842.—Sketches of the History of the New York State Baptist Education Society; Neander's Historical View of Baptism; Biography of William Bacheiler; Tabular view of the principal Protestant Missions of America and Great Britain; An Exposition of Miller's prophecies; Scenes in the Holy Land; The anxious inquirer; Habitual exercise of love to God; Lewis and Clark's expedition; Memoir of Mrs. Judson; Editorial correspondence; Recollections of the Triennial Convention; Sonnet to the Deity; The Aborigines of North America. G. ROBINSON, Agent.

Selected Summary.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE BRITANNIA.

The steamship Britannia arrived at Boston, between 10 and 11 o'clock, on the 18th inst. She left Liverpool on the 4th, and made a quick passage of 14 days.

The most important news, is that relating to the fall of Ghuznee. (India review.) "and reverse" of British arms, and the attempt to assassinate Queen Victoria.

Capt. Elliott, recently appointed Consul General to Texas, and who acquired much notoriety by the manner in which he managed affairs in China, took his departure for Texas, on the 1st inst., in the West India Mail Steamer Clyde.

CANADIAN PRISONERS.—At the urgent request of the Rev. Dr. Polding, Lord J. Russell has promised to grant a conditional freedom to these political victims, in February next.

Ireland continued in an unsettled state. Murders were committed in open day, and outrages of all kinds perpetrated.

From the London Times, May 31st.

ATTEMPT ON THE LIFE OF QUEEN VICTORIA.

Yesterday afternoon, at about 6 o'clock, an attempt was made to assassinate Her Majesty as she was returning from her afternoon ride. Her Majesty was in a broughie and four, which was proceeding towards Buckingham Palace from the Green-park, when, on the way down Constitutional hill, and at about ten or twelve yards from the spot at which Oxford made a similar attempt, the flash of a pistol was observed in the crowd, and a young man who held it was immediately seized and committed to custody. Fortunately the pistol did not go off, and before a second attempt could be made he was in custody. Indeed, he did not appear to make the attempt, for he put the pistol hurriedly into his breast, endeavoring to escape detection. It does not appear from what we have heard that Her Majesty was at the time aware of what had transpired. The prisoner was taken to the Palace lodge, under the charge of Colonel Arbuthnot, who was in attendance on Her Majesty.

An immense assemblage of gentlemen on horseback, and ladies in the park crowded around the prisoner, and evinced the most lively anxiety to learn if Her Majesty had sustained any injury. We are happy to say she has not.

It is also reported that Her Majesty was shot at on Sunday, but as the person escaped, no notice was taken of the affair.

Prince Albert was in the carriage with Her Majesty at the time, but neither his Royal Highness nor Her Majesty was aware of the attempted assassination until after the criminal had been secured.

It has not transpired whether the pistol was loaded with a ball or not.

The Royal carriage, which was at the moment of the attempt proceeding at a quick pace, continued its course towards Buckingham Palace, and the prisoner was conveyed to the lodge adjoining, where he was searched by Mr. Russell, the inspector on duty, who found in his pockets a bullet and some powder, as well as the pistol, which was still warm, and affording convincing proof of its recent discharge.

INDIA.—The London Morning Post of June 3d says: "The Indian mail, which arrived at Marseilles on Wednesday night, brings, we learn to say, an account of the fall of Ghuznee. The place capitulated and surrendered on condition that the garrison be conducted safely to Cabul."

On the other hand, Colonel Pollock had forced the Kh. bar pass, and taken possession of the forts commanding it, and would not doubt, march to the relief of Jellalabad. General Sale, in a sortie from that place, overthrew the insurgents.

A rumor prevailed that Abder Khan had been badly wounded.

General Knott had gained some advantage on the side of Kandahar, but General England had not yet joined him. It is reported that Sha Shooljah had been poisoned."

The London Times says, "the news is sad, but hardly discouraging."

The news from France and from the Continent generally, is unimportant.

Latest from Texas.

The steamer New York, arrived at New Orleans on the 10th, bringing late news from Texas. The following are some of the items of news, as published in the Picayune. The news that the President had called an extra session of Congress was confirmed.

A requisition has been made in the counties for 4614 infantry and cavalry.

The brig Galveston was to sail in a few days for New York, and thence, it was rumored, on remote service, said to be a private enterprise under commission of the Government. The brig of war Wharton, commander La Trobe, was to have sailed for New Orleans two or three days ago.

The spies of the Tonkawas have lately brought news that they have discovered a large Indian village about fifty miles above the Comanche Peak on the Brazos, and about two hundred miles from Austin.

The Houston Telegraph states that Flacco, a noted Lipan warrior, has lately received a commission, or rather an authority, authorizing him to command a company of Lipans.—*Journal of Com.*

A GOVERNOR "IN A FIT."—Gov. McDonald, of Georgia, has issued a circular to the Attorney General and Solicitors of the State, directing them to prosecute all Bank officers who have refused to pay specie for their notes. This of fence is punishable in Georgia by confinement in the Penitentiary, and an action can be maintained against the offending party at any time within four years after its commission. The Tuscaloosa Monitor says that less than four years ago, Governor McDonald was president of one of the worst broken Banks in Georgia! This being the case, if the law be faithfully carried out, the Governor may find himself fairly caught in his own trap.

GREAT SALE OF RAILROAD BONDS.—A sale by auction of \$113,000 sterling of the six per cent. bonds of the Philadelphia, Wilmington and Baltimore Railroad Company, payable in 1855; and \$22,500 sterling of the Philadelphia and Reading Railroad Company bonds, payable in 1830, all bearing six per cent. interest, are advertised to take place at the Exchange in Philadelphia, on Wednesday next, the 22d inst.

These bonds, it is understood, says the Philadelphia Evening Journal, were hypothecated by the Bank of the United States with the Messrs. Morrison, of London, as security for money borrowed of them, which being now greatly deficient, they will probably become purchasers of the bonds, in lieu of holding them for the account of the Bank. A knowledge of these facts will, no doubt, prevent the sale from operating to the injury of these Companies.

FIRE AT LIMA, N. Y.—The well known Methodist Seminary at Lima, Livingston Co., some miles south of Rochester, was burnt to the ground on Thursday morning, 26th. The fire was first discovered issuing from the cupola about 3 o'clock. Loss \$20,000. The Academy is in high repute, has 400 students, and will doubtless be promptly rebuilt. The wings may have been saved.

A collision occurred at New Haven, on Friday evening at the wharf between the steamboats Belle and New Haven, by which the former was damaged to the amount of several hundred dollars. The wheel-house, wheel, &c., were carried away.

WESTERN RAILROAD.—Nett receipts for six days ending Saturday, 11th June, viz: Passengers, \$6,308 50; Freight, Mail, and Harnden & Co. \$4,094 33; Total, \$10,402 83.

BUNKER HILL MONUMENT.—The Boston Courier says that the last stair of the Bunker Hill Monument has been laid and the monument is now two hundred feet high. The remainder of the work on this stupendous column will probably be completed during the present summer.

The capstone will be two hundred and twenty feet from the surface of the Hill. We advise every one who visits Boston, by all means, to ascend this great monument.—The view from its summit is one of the most splendid we have ever seen. The ascent is effected by a spiral staircase within; the inside is almost perfectly dark and a lantern is necessary to explore its windings with safety and comfort. A national salute of one hundred guns was to be fired from its summit on Friday, the anniversary of the Battle of Bunker Hill.

A CHINESE MAUSOLEUM.—The 29th was devoted to numerous exploring parties round the various positions, and in the villages near Canton, in many of which were some curious Joss houses. One suburb of the city deserves particular mention; being, in the literal acceptance of the term, a city of the dead. It consisted of a well laid town, which was apparently not inhabited by living beings, but devoted entirely to tenants of the tomb. The front of the houses was appropriated to the worship of Joss, while the back part was divided into several small chambers, each containing several coffins, arranged on elevated platforms, and surrounded by incense burners. The outside of these chambers was tastefully ornamented with beautiful creeping plants, while over the doorway were generally inscribed some Chinese characters. The coffins were very thick, and made of cauphor wood; and, when opened, contained embalmed bodies in the highest state of preservation. Each "tenant of his narrow bed," being attired in his best clothes, presented no unpleasant image of our long sleep.

One coffin, in particular, contained a mandarin, dressed in full uniform, with rich satin robes, and caps and buttons, denoting the rank of the deceased—one hand held a fan, and the other a Chinese chop, perchance a letter to Char. on; while some money was arranged on his breast, in the form of a cross, intended, no doubt, as a fee for the hostman. The Chinese are, I believe, very particular in paying respect to the memory of their ancestors, which may in some degree, account for the extreme neatness of this immense mausoleum.—*Mackenzie's Narrative of the Second Campaign of China.*

LAWS OF CONNECTICUT.

PASSED MAY SESSION, 1842.

An Act in addition to an act entitled "An Act for constituting and regulating Courts, and for appointing the times and places of holding the same."

Sec. 1. Be it enacted by the Senate and House of Representatives, in General Assembly convened, That the first, second, third, fourth, fifth, sixth, seventh, eighth, fourteenth, fifteenth and seventeenth sections of the act passed May session, 1841, approved June 9th, 1841, entitled "An Act for constituting and regulating Courts, and for appointing the times and places of holding the same," be, and the same are hereby repealed.

Sec. 2. That the several County Courts in this State shall respectively be held by one Judge residing in the county, who shall be annually appointed by the General Assembly, and who shall have the power and exercise the duties pertaining to the Judges of said Court within the county for which he is appointed.

Sec. 3. If the office of Judge of the County Court shall be vacant, or the Judge be disabled by sickness, at any time when the General Assembly is not in session, the clerk of said Court, or if there be no clerk, the Justice of the Peace, or the Sheriff of such county shall give notice thereof, as occasion may from time to time require, to the Judge of some other County Court in this State, who shall thereupon have power to perform all the duties of Judge in the county where such vacancy or disability has occurred, during the continuance of such vacancy or disability, and whenever the Judge shall be disqualified to sit in a cause pending before said Court which is not appealable, his place shall be supplied by three Justices of the Peace, selected in the manner prescribed in the 39th section of the act entitled "An Act for constituting and regulating Courts, and for appointing the times and places of holding the same;" and if such case shall be appealable, then the plaintiff shall have power to remove it to the next superior Court, as in said last mentioned section provided.

Sec. 4. That the County Courts, as constituted by this act, shall, and may, except as herein otherwise provided, exercise all the powers and be subject to all the duties exercised by, and imposed upon said Courts as now constituted.

Sec. 5. This act shall be in force from and after the twentieth day of June, 1842, and thereupon all acts and parts of acts, inconsistent herewith, shall be repealed.

Sec. 6. The salaries of said Judges shall be as follows, viz: for the Judge of the county of Hartford, three hundred twenty-five dollars; for the Judge of the county of New Haven, three hundred twenty-five dollars; for the Judge of the county of New London, three hundred twenty-five dollars; for the Judge of the county of Fairfield, three hundred twenty-five dollars; for the Judge of the county of Litchfield, three hundred twenty-five dollars; for the Judge of the county of Windham, two hundred fifty dollars; for the Judge of the county of Middlesex, two hundred fifty dollars; for the Judge of the county of Tolland, one hundred seventy-five dollars; which salaries shall be payable at the times and in the manner prescribed by law for the payment of the salaries of the Judges of the Superior Court and Supreme Court of Errors.

STILLMAN K. WIGHTMAN, Speaker.

WM. S. HOLABIRD, President of Senate.

Approved June 9, 1842.

CHAUNCEY F. CLEVELAND.

An Act in relation to the sale of Spirituous Liquors. Be it enacted by the Senate and House of Representatives in General Assembly convened, That all laws now in force regulating the sale of Spirituous Liquors be, and the same are hereby repealed. Provided, that no person or persons, excepting taverners, shall sell directly or indirectly, by an agent or otherwise, to any person or persons, or permit to be sold, any wines or distilled spirituous liquors, to be drunk in his or her house, shop, distillery, or dependencies, upon penalty of forfeiting and paying the sum of five dollars to the Treasurer of the town where such offence is committed, for each and every violation of this law. Provided, also, that this act shall not be construed to repeal or affect the second, third or fourth sections of the act entitled "an act for licensing and regulating Taverns, and suppressing unlicensed houses."

Approved June 10, 1842.

An act in addition to an act entitled "an act, authorizing the Governor to appoint a Secretary and Notaries Public."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That all commissions of Notary Public, granted prior to the 8th day of May, 1842, shall expire on the twentieth day of June, 1842; any law to the contrary notwithstanding.

Approved June 10, 1842.

An act in alteration of an act entitled "an act for the regulation of Pedlars."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That so much of the act passed in 1841 for the regulation of Pedlars as requires persons who are inhabitants of this State to take out a license, be, and the same is hereby repealed.

Sec. 2. Nothing in this act shall be construed to exempt any person, not an inhabitant of this State, from the payment of the tax or license, agreeable to the act passed in 1841.

Approved June 10, 1842.

CONGRESSIONAL.

Correspondence of the Jour. of Commerce.

WASHINGTON, Friday, June 17.

Contrary to general expectation, the House has concurred in all the Senate amendments to the Apportionment Bill, thus showing that the House can no more contend with the Senate than a body of raw militia with regular troops. On every point of the Bill, the House has vacillated daily, showing no fixed principle or preference in regard to it.

They arrived, by accident, at all the conclusions in the original bill which they sent to the Senate. Then they rejected the Senate amendments by an apparently decisive majority, and one of them, the fractional representation, by acclamation.

If the Senate had not showed, as Mr. Adams says, "something more than firmness" in insisting upon their own proposition, the House would have been wandering in a state of uncertainty still.—The Senate showed that they had made up their mind, and the House, after a little kicking, yielded to their determination.

The Bill will give us a House of 224 members.

In the Senate to-day, the Navy Appropriation Bill was taken up—the question being on the motion of Mr. Evans to increase the item for the pay of officers and seamen, from \$2,335,000 to \$2,800,000.

After a long debate, the motion of Mr. Evans to add the sum of \$465,000 to the item of pay, was agreed to, yeas 27, nays 19.

Mr. Crittenden offered an amendment providing that the number of officers should not be increased beyond the number, in the respective grades of the service, at the end of the present session of Congress.

Mr. Walker moved to add, "nor of midshipmen beyond the number now in the service," which was adopted as a modification.

Mr. Crittenden spoke in support of his amendment, and was carried, yeas 29, nays 17.

The bill was reported—the amendments concurred in, and the amendments were ordered to be engrossed and the bill to be read the third time.

The bill was soon after read a third time and passed.

In the House of Representatives,

Mr. C. J. Ingersoll from the Committee on the Judiciary, reported a bill refunding to General Andrew Jackson the fine, with interest, imposed on him in 1815, for his gallant defence of New Orleans.

This bill was accompanied by a minority report; the majority of the Committee having declined making one. The bill and report were ordered to be printed.

Mr. Fillmore called for the order of the day; which was the

APPORTIONMENT BILL.—The question being on a motion to recede from their opposition to the Senate's amendments of the bill.

Mr. Everett moved to amend, by inserting "and concur in the Senate's amendments."

Before this amendment was moved,

Mr. R. W. Thompson had moved the previous question on the simple motion to recede, and the same was seconded.

And on that motion the yeas and nays were asked and ordered, and resulted as follows: yeas 109, nays 104. So the motion was carried in the affirmative.

The question next came up of concurring in the amendments of the Senate.

Mr. Gwin moved the previous question, which was seconded, yeas 106, nays 90.

Mr. Boyd moved to lay the bill and amendments on the table, but subsequently withdrew it.

On the question, shall the main question be now put? Mr. Stanley asked for the yeas and nays which were ordered, and resulted as follows: yeas 125, nays 88.

Mr. Boyd then renewed his motion to lay the bill and amendments on the table, which was decided by yeas and nays, as follows: yeas 90, nays 118.

The question then came up on concurring with the first amendment of the Senate, which is "to strike out 50,179, and insert 70,680, which was carried in the affirmative, yeas 113, nays 103.

The question next recurred on the second amendment, which provides for the representation of fractions, if they exceed one moiety of the fixed ratio, and was decided by yeas and nays as follows: yeas 110, nays 102.

The third amendment of the Senate was then agreed to. So the bill as amended by the Senate only wants the signature of the President to become a law.

REACH IN THE CANAL.—There occurred quite a heavy breach in the Erie Canal, just at the foot of the Geddes Lock, this morning, at about 8 o'clock. As many men and teams were immediately set at work as could be employed advantageously, and they are in hopes to let the water in as soon as to-morrow noon, the 17th, which will intercept navigation here about thirty hours.—*Albany Journal*, 15th.

THE CREDITORS OF THE NATION.—that is, all those citizens of the United States having claims upon the Government—have been invited to hold a meeting on the 22d inst. (last Wednesday) at 5 o'clock P. M., at the Court Room of the City Hall, Washington.

The Auburn Journal says that water has been procured at the depth of 577 feet in Montezuma, which is believed to contain more salt than any of the celebrated Salina Springs.

Marriages.

In this city, on the 29th ult., by Rev. T. H. Gallaudett, Mr. George W. Skinner, to Miss Nancy Wright.

In this city, on the 8th inst. by the Rev. T. C. Brown, Rev. George H. Nichols, of Glensbury, to Julia L., youngest daughter of Walter Phelps, Esq. of this city.

At Middletown, on the 14th inst. by Rev. A. Shears, Rev. William A. Cone, to Miss Vinney B. Mack, both of East Haddam.

At Mansfield, on the 7th inst. by Rev. H. Bromley, Mr. Ira B. Bennett to Miss Samantha Preston, both of Mansfield.

At Bristol, on the 16th inst., by the Rev. O. Allen, Mr. Lorenzo Botsford to Miss Hannah Norton, both of Bristol.

Deaths.

In this city, on the 12th inst. Mrs. Harriet N. Howard, aged 20, wife of Mr. Joseph H. Howard, and daughter of Mr. M. C. Webster.

At the residence of Mr. Elizabeth Hart, in this town, on the 8th inst. of scarlet fever, Edward B. aged 2 years; and on the 11th inst. William K. aged 4 years, children of Rev. William and Mrs. Elizabeth Jarvis, of Portland, Ct.

In this town, Mrs. Heppy Camp, aged 65, widow of the late Mr. Stephen Camp.

At Bloomfield, on the 1st inst. Mr. Jonathan Gillett, aged 65 years.

OBITUARY.—It is not often that time's faithful record presents a more affecting instance, considering the variety of relationships, than her's whose life and death are hereby announced.

On Sabbath morning the 22nd of May, 1842, Mrs. Sarah Ann, wife of Mr. Benjamin B. Hewitt, and only daughter of John Brown, Esq. of North Stonington, quietly and peacefully yielded up her already aged husband, three lonely and tender children, one of them an infant of three days, heart-stricken parents, and lastly, her body and spirit to Him, who had formed her for himself, and who had exercised his own sovereignty, however mysterious to survivors in saying to her at the age of 27 years, thy earthly course is finished. On the following day, relatives and friends met at her late dwelling where prayer was offered, and then the corpse was conveyed to the meeting-house of the 3rd Baptist Church in North Stonington, where many friends and neighbors met to mingle their tears of sympathy with the bereaved, when a discourse was delivered by Elder E. Denison, from 1st Cor. vii. 29. After which the gloomy hearse bore along in slow and solemn step the cold remains to the spot of ground in her father's field which she named some two years before to her dear mother, where, as yet, no grave was made, and which request was repeated just before her death, "that she might be buried there." There is no cord that can be touched in this case but that may find sympathies somewhere in hearts afflicted by the same or kindred causes: And shall we say this is the reason why we write of her who so recently was alive and the life in a high degree of the dear family circle and other friendships of life? Yes, sympathy will assist in bearing the sorrows of this afflictive providence.

Mrs. H. had from childhood exhibited a temperment highly amiable and attractive, which had, even in their school days, created an attachment in him who subsequently became her's in conjugal bonds, and who now weeps over her blasted prospects.

She early became the subject of religious influence, and felt her happiness to consecrate herself to her precious Redeemer, and at the age of thirteen years was baptized by Elder Asher Miner, late pastor of the 2nd Baptist Church in North Stonington, where she continued a consistent member until her death. She had for several years taken a deep interest in the Sabbath School, and attended as a teacher as punctually as the cases of a rising family would permit. Her piety was uniform and disclosed a confidence and energy in the closing scene, which rendered death a welcome, rather than a dreaded messenger.

It is true, that in our estimation, we judge it needful that those who may be fit for the employments of heaven are such as we wish to remain, to exert a longer salutary influence on earth, "but God sees not as man," and though a sorrow-stricken and bereaved companion with his loved ones, borne him by one who enjoyed his strongest earthly affections, now weeps day and night on his own and their account; and though some of the strongest parental affections have received a wound not to be healed by an earthly object and other friends enter intensely into these sensations; yet the consideration that the departed has entered upon the scenes of unending bliss, and also that the afflictions of survivors is designed to work for the believer a far more exceeding and eternal weight of glory, should constrain us to acquiesce and say, even so let it be, "cast down but not destroyed."—Communicated.

Receipts for the week ending June 22.

Marin May, 2 00; Rev. H. Wooster, 36 00; Aaron Phelps, 2 00; Mrs. L. Goff, 2 00; Mary G. Smith, 1 31; Rev. W. A. Smith, 1 75; Christopher T. Lee, 1 75; W. S. Goodsell, 1 75; Amos Worthington, 17 00; A. F. Whittemore Esq. 50 00.

Notice.—A meeting of the Board of the Conn. Baptist Education Society will be held at the meeting-house of the First Baptist Church in Hartford, on Tuesday, July 19th, 1842.

By order of the Board,

H. MILLER, Secretary.

The following are the Board elected at the last annual meeting of the Society:—

Ira R. Seward, President.

Augustus Bales, Vice Presidents,

Addison Parker, J. S. Eaton, Secretary,

H. Miller, Treasurer,

J. W. Dimock, Treasurer.

Trustees.—P. Brackett, H. R. Knapp, D. T. Simler, T. C. Tensdale, R. C. Mills.

Notice.—A meeting of the Board of the Conn. Baptist Education Society will be held at the Lecture-room of the First Baptist church in Hartford, on Tuesday the 19th of July next, at 2 o'clock, P. M. Per order of the Board, June 22, 1842.

Poetry.

For the Christian Secretary.
An Extract from an Unpublished Poem.
BY LEON.

"The careless step, the loud and joyous laugh,
Have flitted like a dream across our path;
The thoughtful brow, the wisely measured tread,
The steadfast gaze, the tossing of the head,
Betoken manhood with its busy cares,
Its trials, toils, anxieties, and fears,
Its quarrels, wranglings, harrowings of soul,
Which send their victims to the poisoning bowl!

Mark well that man whose anxious, care-worn face,
Plainly betrays the alluring demon's trace;
The haggard look, the fierce and phrenzied walk,
Do all the schemes of dark deception balk.
Can e'en Religion's sacred cloak conceal,
Or hide from view that harden'd heart of steel?
Can all the forms of etiquette repair
The wounds inflicted in one dismal hour?
Can wealth or honor palliate a crime,
That so degrades the noble human mind?
Is this the end for which God gave us birth,
To breathe such damning vice throughout the earth?
Is this the end for which we live, and move,
And have our being, joys, and even love?
The very beast, the lion in his pride,
Who roams in grandeur o'er the desert wide,
Or by the ocean wild in calm repose,
Enjoys that freedom which he only knows;
In whom no mind ingenious arts display,
To strew with flowers or thorns his life's pathway,
Or with his Maker bound in rapacious spell,
Hold sweet converse or future joys foretell,
Yes, even beasts are happier by far
Than ever human inebriate were!
Does he forget, rash man! that God can see,
And will reward his strenuous enemy?
Does he forget that time will yet behold
The deep damnation of his guilty soul?
O God! in humble mercy we implore!
That on our land this sin may rest no more.

Hartford, June, 1842.

Miscellaneous.

For the Christian Secretary.
Concerning Rulers.

The prosperity of our nation is a subject of interest with every good citizen. For sixty-five years the Government of the United States has been sustained by the long suffering of God. During this period changes have taken place in some measure, the noise of war, and rumors of war have floated over the land, still general prosperity has for the most part prevailed. How pleasing the thought that our merciful and blessed God has thus favored us. Fruitful seasons, equal laws in many respects, and unnumbered blessings have followed us all our days. Salvation has been poured out upon multitudes, and the glorious kingdom of the Great God our Saviour has advanced. For these things may we ever praise his glorious goodness. We naturally and very properly desire the continued and future peace and prosperity of our land. Connected with this desideratum, is the character and conduct of our rulers. In my remarks, I have no desire to interfere at all with either of the political parties in our land. Neither have I any fellowship with the union of church and state. I only wish candidly to look at the necessity of having such rulers as the best good of our nation requires. It is evident to all that when a government is engaged in strife from party politics, business moves slowly if it moves at all. And I sometimes think that our rulers had better hinder each other from doing anything, than to do a great deal in a wrong manner. If we turn to the present state of things in our General and State Government, although something may be done right, yet much seems to be done but to be undone, and much important business often left undone. Still the expenses of legislation increase, and the time passes onward. It is a fact which may be admitted by all parties without slandering any, that some of our rulers appear to be wicked men; and from all experience, as well as from the Holy Word of the Lord we are assured that when the wicked bear rule the people mourn, and when the righteous are in authority the people rejoice. Do not the disturbances and scenes of confusion which are becoming so common in our land, prove that something is wrong,—that God has a controversy with this people? Is it not in vain to expect that any political party will restore quiet and secure satisfaction to this great nation? Evil men are sometimes permitted to govern a people because of their sins. "For the transgressions of a land, many are the princes thereof." "They that hated them ruled over them." "Judgment is turned away backward and truth cannot enter."

It appears to me that one great fault with us as a people, is this, we attend our elections, two or three or four parties hold forth their candidates for office, and we rally every one to his party. We choose according to party feeling alone, without inquiring so much about the man as the party. Thus election after election passes round, "And great men win and lose, Just as the people choose." These rulers having pledged themselves as servants of their party, resign their independence to the party, and for the party they must act. Hence you often see that many important and widely different subjects are advocated or opposed according to the party introducing them. You may see at one time towns, counties, States, and the whole Union in strife for their several parties. One proves rival of course, and the other party is displeased, and where one obtains promotion, four times the number are seeking for it, therefore they will set about to take him from his seat to favor themselves. Is not this even so? And is this the best course for this vast Republic,—for people who govern themselves? It appears to me there is yet a cure for all this, at least a very healthful opiate, which may abate the fever. I do not think it is found in sweeping political parties, neither is it in the strength or honor of statesmen. I believe the evil must be connected in and by the people, and then the benefits will be seen in our legislative halls, and will flow back to the whole community. Well, what is the remedy? How is it to be accomplished? I speak as unto wise men, judge what I say. I speak to those who believe in God, and in Jesus Christ whom he hath sent. To those who regard the Holy Word of God as being true and full of pow-

er. First. Choose such men as the Lord approves according to his word. Secondly. Pray for them. Thirdly. Obey them, and aid them in executing the laws. Now fellow citizens, if you will act on these principles in your nominations, at all your public meetings,—if your choice be thus directed, your prayers and obedience thus concentrated, you will soon find the relief and the blessing at hand. What apology can a Christian make for striving to help a man into office to make laws for the people, who himself disregards the laws of God. The Lord commanded Israel to provide out of all the people able men, such as feared God—men of truth, hating covetousness; and placing such to be rulers. "Ought ye not to walk in the fear of God." Let us pause for a moment to examine this clause of divine appointment, found in Exodus 18: 21, and see if it is not worthy of our adoption. Here are four cardinal requisites for constituting good rulers, namely, First. Able men. Secondly. Such as fear God. Thirdly. Men of truth. Fourthly. Hating covetousness. These are truly precious principles,—good corner stones.

A man of such character is not to be thrown down; and a government blest with such rulers will outlive Rome and her glory. "Happy is that people that if in such a case, yea, happy is that people whose God is the Lord." Now my fellow citizens, if we would expect the Lord's blessing, let us take his commands to lead us to them. Happy are all they that do his commandments. We know very well that the man of our party, whom we believe to be right in his political views, will have different cases presented for his action, and probably will be tempted by bribery in many instances, and unless he be an "able man" he may be overcome by argument. Unless he "fear God" he will fear man and be brought into a snare; and if he be not a "man of truth" he will be unworthy of our confidence, and unless he "hate covetousness," he will receive gifts and bribes, and "overthrow the land." Now my friends we are taught to "do all that we do to the glory of God." Let us therefore act for his glory in choosing our rulers. Let us have it known that the man of our choice must be able to illustrate, establish and sustain correct political principles, and all good principles. That he must be a man that fears God, and acts in relation to his station as one that must give account. And that he is a man of truth, of known integrity, and that cannot be bought for wealth nor honor. Let this be our man to vote for, to sustain and pray for. We do not ask him to relinquish those political views which we believe are right, but we cannot sustain him unless he possesses the above qualifications. For we believe there are men amongst us who are thus qualified, and that the Lord requires their appointment to office. Let us be governed by these principles in every department of life, in our own neighborhood, town, state and country. In the elective franchise, and in whatever official capacity we may act. Let not any sectarian creed govern us, nor any high profession subvert our purpose, unless the cardinal principles are there, "known and read of all men."

Fellow citizens, again I say, these things are important. "I speak as unto wise men, judge what I say."

To my brethren,—all the members of this great Republic "in committee of the whole," in the fear of the Lord I submit the subject.

Respectfully yours,

E.

Remarkable Shipwreck.

VALUE OF A TEMPERANCE CREW.

The following letter has been handed us for publication. Of the passengers on board of the Ashley, were two ladies belonging in Hartford, one of whom was the writer of the letter. As stated by her, the passengers and crew were undoubtedly indebted for their preservation, under God, to the temperance principles which prevailed on board the vessel.

WILMINGTON, N. C. June 11, 1842.

My dear Brother and Sisters—I did not intend writing you or letting you know any thing of the dreadful disaster which has befallen us, until you saw me within your own door, but fearing you might hear through some one else or through the papers, and that you might be more distressed than if you heard directly from me, I have been induced to write.

We left Charleston on the 30th of May in the Brig Ashley, Capt. Sherwood, bound for New York, with 12 cabin passengers, and 9 in steerage, the crew were 8 in number. June 1st, a gale commenced blowing about 10 o'clock in the morning which continued during the day in an awful and dreadful manner. On Wednesday night 10 o'clock, a heavy sea struck the brig, which knocked her cut-water one side, and made a breach so wide as to admit a hand from the top to the keel; the pumps were immediately set to work without a moment's cessation till daylight, when we espied a sail; orders were given to raise signals of distress; three were hoisted, the Union Jack, the vessel's private signal, and one other; we chased her two hours when she disappeared, either did not or would not see us. Judge of our feelings if you can, when all earthly hope had fled, and we were blown off by a gale 100 miles from land on the southern edge of the Gulf Stream, and our vessel in a sinking condition. Orders were immediately given to man the two life boats, and to haul out 20 bales of cotton and lashed them with spars to make rafts, that possibly some of us might float, and be washed on some shore and be saved; on losing sight of that sail we immediately put to land, the wind and every thing was in our favor after we made for the land, the brig keeled over on her safe side, and sailed on her side during the day which kept her breach out of the water, but she plunged under water in such an awful manner that she continually filled and would have gone down but for the untiring efforts of the passengers and crew, and what was more, our Captain and most of the crew, and all but two of the passengers were total abstinence members; to that, under God, we owe the preservation of the lives of all on board, for had they taken to drink when all hope had fled, as is too often the case in such scenes of distress, not one in all probability, would have been saved. Our escape from a watery grave seems so wholly to be the interposition of the Almighty that others as well as myself, firmly believe that fervent and effectual prayer availed with God, for though all on board were at work for their lives, yet I believe the hearts of many continually ascended to the great Hearer of Prayer;

while the men pumped and the crew obeyed the orders of the Captain in managing the vessel, the ladies assisted in putting provisions and necessities in the life boats, also got cold victuals for those who were at work, and for the Captain who stood at the helm hour after hour endeavoring to keep her in her course to land. About noon he gave up the helm a few moments to look at the chart and to find out where we were. While looking he remarked,—"What on earth has kept her afloat so long I cannot tell." I could not refrain. I said, "Captain?" He looked at me. I pointed up. He bowed his head, but not a word passed, but frequently in the course of an hour after, we came in contact with each other. Those who saw and heard would take my hand and say, Miss R—, you answered right, God alone has saved us thus far, and we will trust him still. But the worst was to come. About 3 o'clock in the afternoon the cry of land ho! land ho! made our hearts leap for joy; but when she neared and struck a reef on the coast of North Carolina, and as she continually pounced upon the reef, the breakers making a complete breach over her, consternation was horribly depicted on every countenance, for as each successive plunge she made, we feared being instantly crushed to death by the falling of the masts, and we could not go to the forward part of the vessel for the dashing waves swept over her, and took every thing before them. I cannot describe the awful scene we had in going ashore; it was beyond description. Some were washed ashore from the vessel, others got nearly ashore in the small boats, but all drenched and deluged with water; three could not get ashore but staid in the rigging on the wreck all night, afraid to throw themselves into the sea, and trust to the breakers to wash them ashore. When we landed we were three miles from the nearest house; we had to wade through the swamps half way to our waists some of the time to get to that; we struck at 4, arrived at the nearest house just before dark, worn out; some of our things were got out in a damaged state. I lost one trunk, others lost every thing.

From the Baptist Record.

Mr. Editor,—

I find the following description of the passes in Jordan—where the Israelites crossed into Canaan and where John baptized—in "Findlay's Vindication of the Scriptures against the cavils and misrepresentation of M. De Voltaire." A book rare and valuable, written by a Presbyterian clergyman of Glasgow. Voltaire had intimated in his Philosophy of History, that he could not conceive why "God should suspend the course of this river, when it was not forty feet wide, and when it was so easy to ford it." I cannot see that this misrepresentation of infidelity is worse than the kindred cavil, of those who argue that the Jordan was too shallow for immersing in. Certainly the answer to the infidel is a triumphant answer to the caviller against John's immersions. We commend the testimony to the favorable notice of our Old School Presbyterian friends, particularly, as Mr. Findlay was a staunch Presbyterian, and as they have given to this subject a new discussion—impulse.

Why does he (Mr. Voltaire) call the river, at the place of passage, 'only forty feet wide.' To pass the more general accounts of ancient writers, Adamnan, an author of the seventeenth century, says,—"It was the breadth of a stone's cast from a sling." Maundrel, who travelled into the East in the year 1687, and is in universal credit, makes its breadth in the neighborhood of Jericho, from which it was almost eight miles distant, about sixty feet or twenty yards, while at the same time, he describes its rapidity so great that none could swim against it.

Dr. Shaw again in latter times gives it thirty yards in breadth, and remarks it depth to be three feet at the very brink. While Pocock satisfies himself with calling its breadth much the same with that of the Thames at Windsor.

"If we read of the passages of Jordan towards Moab, Judges iii. 28, and of the passages of Jordan where the Gileadites stopped the Ephraimites, Judges xii. 5, how does it appear that they were not ferrying places? Is it not even more likely that they were when we consider the testimonies of travellers about the depth of the river, and its dimensions from side to side. So the learned Roland understood them. He says,—"It is probable that it was the custom in ancient times to pass the Jordan at different places in boats, and there are some indications of this in the sacred books, as in Judges iii. 28." In the same manner also, Dr. Lightfoot explained what he read about David and his company's passing over Jordan in the neighborhood of Jericho. 'This,' says he, 'was a most known and frequent passage from Jericho which we often read of in Scripture, yet it seems rather to have been by boat than bridge.' As indeed we are expressly told, ver. 18—there went over a ferry boat to carry over the king's household, and to do what he thought good. And in confirmation of this we may remark, that the place where John baptized, is supposed to have been named Bethabara—the house of passage—because there persons were commonly carried in a vessel over Jordan. John i. 28."

STREET PARACHING.—It has been determined by the Protestant ministers, at a meeting recently held by them in the Rev. Mr. Hill's church, to resume street preaching in this city during the approaching summer. On motion the following committee was appointed to carry out the designs of the meeting:—Rev. Dr. G. C. M. Roberts, I. P. Cook, E. Heiner, J. G. Hamner, J. G. Morris, and S. P. Hill.—Baltimore Patriot.

Children's Corner.

Black-Eyed Joe.

Two or three years ago, I went into a town in the State of New Hampshire to give a temperance lecture. There were many persons in the village who drank intoxicating liquors. But many came to hear me, and I noticed just as I commenced speaking, a little bright-eyed lad about your age, who came into the hall, and sat down near the door. He listened very attentively; and when I spoke of the cruel treatment of wives and children from intemperate men, I saw him more than once take his handkerchief and wipe away the tears. I told them the pledge would prevent all this, and make men kind and pleasant; and I told the children to sign it if they would prosper and be happy in the world. This little fellow was al-

most the first to put his name down; and when I asked the people who he was, they told me he was called Black-eyed Joe; and that his father was one of the worst drunkards in the town.

It was his custom every morning to mingle rum and sugar with water, and pass it round to every one of the children who took a little as well as their father and mother. He would drink at 11 o'clock, noon, at 4 o'clock, and at supper.—So that when evening came, he would always be intoxicated, cruel and revengeful—sometimes he would beat his wife, sometimes his children, or turn them out of doors in the cold storms. It was this that made Joseph weep, of the cruelty to children, and it was this that induced him to sign the pledge.

He went home from the meeting and determined to keep his resolution. The next morning as usual, the father took out the brown jug, mixed the pitcher of poison, and handed it to Joseph first. "Drink, Joe," said his father.

"I do not wish for any again sir," replied Joseph.

His father looked at him sternly a moment, and then said roughly:

"Did you go to that temperance meeting, Joe?"

"Yes, sir," he replied.

"Did you sign the pledge?"

"Yes, sir."

"What did you do that for, Joe?"

"Because, father," said Joseph, hesitatingly, "if I am ever a man, I do not want to be as you are."

His father blushed, turned pale, stood confused a moment, and then opened the door and dashed the jug and pitcher to pieces, saying,

"You shall have a father that you won't be ashamed to be like."

From that hour he has never taken anything that can intoxicate; and is happy himself, and renders his family happy besides; and I venture to say that Joseph will have an answer ready for any one who asks him, "what good will it do to sign the pledge?"—Cold Water Army.

For the Christian Secretary.

"Remember now thy Creator in the days of thy youth."

In the days of thy youth—in thy life's sunny spring, Ere the cares of the world, or its sorrows draw nigh, And before an old age all its troubles shall bring, Thy Creator remember, who dwelleth on high.

Your moments are fleeting, the time hasteth on, As thy years fly away, when earth's pleasures will end; Then to-day, while in life, and ere youth shall be gone, Thy Creator remember—make Jesus your friend.

The Saviour hath died that the sinner might live, And forever be happy in heaven above; And He always is ready salvation to give, To those who are willing to yield Him their love.

Oh, who would not love such a Saviour as this, And have such a Friend, such a heavenly Guide, To conduct us safe to the regions of bliss, Through the changes of life—over death's swelling tide?

Thy Creator remember—no longer delay, But yield him your heart, your affection, your all; Fall down at his feet, and for pardon there pray, And Jesus will hear thee, and answer thy call.

And then thou wilt find that the Saviour is dear, To Him you can trust though dangers increase, And in safety He'll guide you, while journeying here, In ways that are pleasant, in paths that are peace.

Then seek the Lord, in the days of thy youth, And Jesus shall speak,—"all thy sins are forgiven;" Pursue the straight path of religion and truth,—Remember thy God, and He'll lead thee to heaven. S. D. P.

SECOND ADVENT.—The writings of Mr. Miller and others, on the Prophecies, Second Coming of Christ, and End of the World, for sale at the Depository, No. 3 Asylum street.

Miller's Lectures on the Second Coming of Christ. Life and Views of Mr. Miller. Miller on the 24th chap. of Matt. and 6th of Hosea. The True Inheritance of the Saints, by Mr. Miller. Cleansing of the Sanctuary.

The Typical Sabbath, or Great Jubilee, by Mr. Miller. Miller's Review of Dimmick's Sermon entitled, "The End of the World not yet."

Spaulding's Lectures on the Second Coming of Christ, first published in 1796.

Address to the Clergy, by Rev. Josiah Litch. Refutation of Dowling's Reply to Miller, by Rev. J. Litch. Fitch's Reasons for believing the Second Advent of Christ in 1843.

The Glory of God in the Earth, by Rev. C. Fitch. A Wonderful and Horrible Thing, by Rev. C. Fitch. The Midnight Cry, by L. D. Fleming.

"I Come Quickly," a Letter to every body, by an English author. Present Crisis, by John Hooper, of England.

Second Advent Hymns and Music. "The Signs of the Times," a weekly paper published in Boston, at one dollar for six months, or 24 numbers, can be obtained as above, No. 3 Asylum street. Hartford, May 13, 1842.

THE sub-creators take this opportunity to inform the public that they have received another large lot of ERS, at prices that shall be perfectly satisfactory to purchasers. Also, that they have made large additions to their former assortment of Cabinet Furniture, Chairs, &c., making in all the largest and most perfect assortment in the State. We invite the particular attention of purchasers, (either dealers or consumers,) to our assortment of Feather and Chairs. These articles we are prepared to furnish in any quantity, and of every quality, at much less than former prices.

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